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AT the reuerence and worshyp of ỳ blessed
trynyte & of ỳ glorious virgyn saynt ma
ry/& the conseruacyon of the comyn wele
of crysten people as well for them ỳ be hol
le as for remedy of them that ben sicke. ¶
the bysshop of Arusiens in the royalme of denmark
doctour of physycke wyll wryte by the moost expertte
and famous doctours auctorysed in physyque some
thynges of ỳ Inkyrmyte of ỳ pestylence whiche dayl
ly infecteth & soone suffreth vs to departe out of this
lyfe. ¶ fyrst I wyll wryte ỳ tokenes of this inkyrmyte
te/¶ The seconde/ỳ causes wherof it cometh. ¶ The
thyrde remedyes for the same. ¶ The. iij. comforte
for the herte & the pryncypall membres of the body.
¶ The. v. whan it shal be season to be let blode. fyrst
I sayd ỳ tokens of this inkyrmyte. vij. thynges ought
to be noted in the same ỳ fyrst is whan in a sommers
day the weder oftentymes chaungeth as in ỳ mornyn
ge the weder appereth to rayne/afterwarde it apper
reth cloudy & at ỳ last wynde in the south. The secon
de token is whan in somer the dayes appereth al der
ke & lyke to rayne & yet it rayneth not/and yf many
dayes so cõtynue it is to drede grete pestylence. The
thyrde token is whan grete multytude of flyes ben
vpon ỳ erthe then it is synge/ỳ ỳ ayer is venymous
and infecte. The. iiij. token is whan ỳ sterres semen
oftentymes to fal/than it is token ỳ the ayer is infect
wt moche venemous vapours. The. v token is whan
a blasynge sterre is sene in the element aboue/then it
sholde fortune sone after to be grete manslaughter.
in batayll. The. vi. token is whã there is grete lyght
ynge & thundre namely out of the south. The. vij. to

ben is whan grete wyndes passen oute of the south / they be foule & vnclene / therfore whan these tokens appere it is do drede grete pestylence but god of his mercy wyll remeue it. These thynges folowynge ben the causes of pestylence. The pestylēce cometh of .iiij. thynges / sōtyme it cometh fro the rote byneth other whyle fro ꝑ rote aboue to ꝑ we may fele sensibly how the chaūge of the ayer appereth vnto vs / & sōtyme it cometh of both togyder as well. fro the rote aboue as fro the rote byneth / as we see a sege or a pryny nexte to a chamber or of ony other perticuler thynge whyche corrupteth ꝑ ayer in his substaūce & qualyte whyche is a thynge may happe euery day / & therof cometh the ague of pestylence / & aboute the same many physycyons be deceyued / not supposynge this ayes to be a pestylence / sometyme it cometh of dede careyn or corrupcion of standynge water in dyches or sloughes & other corrupt places / and these thynges somtyme be vnyuersall & sōtyme perticuler. ¶ Fro the rote aboue it fortuneth ꝑ causes of the bodyes aboue the ayer by whome the spyryte of lyfe is corrupt in man or beest as Auicēne sayth in his .iiij. boke / by ꝑ forme of thayr aboue the bodyes byneth lyghtly be infect / for thynpressyons aboue corrupteth the ayer & so the spyrytes of man be corrupt / this infyrmyte cometh from the rote aboue / & bynethe whan of thynpressyons aboue the ayer is corrupte / and of the putryfaccyon or rotten carcyne / or of vyle places byneth an infyrmyte is called in a man / or suche an Infyrmyte somtyme is an ayes / somtyme a postome or a swellyng and that is in many thynges. Also the ayer inspyred sōtyme is

pesty.

venymous and corrupt / hurtynge ꝑ herte / ꝑ nature
many wayes is greued soo / ꝑ he perceyueth not his
harme for ꝑ dyggyu appereth fayre & sheweth good
dygestyon yet neuertheiesse ꝑ pacyent is lyke to dye /
wherfore many phylycyens seynge the vryn of theyr
pacyentes ꝑ speke superfycyally & be deceyued. Ther
fore it is nede that euery pacyent proue to hym selfe a
good & expert physycyen. These thynges wryten be
fore are ꝑ causes of pestylence. But aboute these thyn
ges two questyons be moeued. The fyrst is wherfore
one dyeth & a nother dyeth no: in a towne where mē
be dede in one house / & in a nother house there dyeth
none. The seconde questyon is whether pestylence so
res be cōtagyous. To ꝑ fyrst questyon I saye it may
happe to be of two causes / ꝑ is to saye of ꝑ thynge ꝑ
doth & of ꝑ thynge that suffreth / an example of ꝑ thyn
ge that doth / ꝑ influence of the bodyes aboue behol
deth that place or that place more than this place or
this place / & the pacyent is more disposed to dye tha
nother. therfore it is to be noted ꝑ ꝑ bodyes be more
hote dysposed of open pore than bodyes infect ha
uynge the poores stopped wt many humoures where
bodyes be of resolucyō or openynge / as men whiche
abuse them selfe wt women or vse often tymes ba
thes / or men ꝑ be hote wt labour or grete anger they
haue theyr bodyes more disposed to this grete seke
nes. To the secōde questyon I say ꝑ pestylence sores
be cōtagyous by cause of infect humoures of bodyes
and therke or smoke of suche sores is venymous
and corrupteth ꝑ ayer & therfore it is to flee for suche
persones ꝑ be infect / in pestylence tyme no body shol
de stande in grete prece of people by cause some man

of them may be infect. Therfore wyle phyſycyens in
vyſytynge ſeke folke ſtãde ferre fro ỹ paciente holdyn
ge theyr face towarde ỹ dore or wyndowe. And ſo ſhot
de ỹ ſeruauntes of ſeke folke ſtãde. And it is good to a
pacyent euery daye for to chaunge his chamber / & to
haue the wyndowe open ayenſt ỹ northe & eeſt / & to
ſpere the wyndowes ayenſt the ſouth / for the ſouth
wynde hath two cauſes of putryfycacyon. The fyrſt
is it maketh a man beynde hole or ſeke feble in theyr
bodyes. The ſecõde cauſe is as wryten in ỹ thyrde of
Amphyrolmis ỹ ſouth wynde greueth ỹ heerynge &
hurteth ỹ herte bycauſe it openeth ỹ poores of man
and entreth in to the herte / wherfore it is good to an
hole man in tyme of peſtylence whan the winde is in
the ſouth to be within the houſe all day & yf it ſhal be
nede a man to go out / yet let hym abyde in the houſe
tyll the ſonne be vp in the eeſt paſſynge ſouthe warde.
¶ The remedyes of peſtylence here after folowyth.
Now it is to wete by what remedyes a man may pre
ſerue hym ſelfe fro peſtylence / fyrſt ſe ỹ wrytynge of
Jeremye ỹ prophete ỹ a man ought to forſake euyll
thynges & do good dedes & mekely to cõfeſſe his ſyn
nes / for why it is the beſt remedy in tyme of peſtylẽ
ce / penaũce & confeſſyon to be preferred of other me
dycynes. Neuertheleſſe I promytte you verely it is a
good remedy to voyde & chaũge thynkert places. but
ſome may not prouffytably chaũge theyr places / ther
fore as moche as to them is poſſible it is to eſchewe e
uery cauſe of putryfaccion / & namely euery fleſſhely
luſte with women is to be eſchewed Alſo the ſothern
wynde whyche is naturally enfecteth therfore ſpere
ỹ wyndowes ayenſt the ſouth as it is ſayd before yn

to the fyrste houre after the myddes of ꝑ daye. Then
open ꝑ wyndowes ayenst ꝑ nozth. Of ꝑ same cause
euery soule stynche is to be eschewed / of stabyll stynk-
ynge feldes wayes oz stretes / ꝛ namely of stynkynge
dede carayne ꝛ mooste of stynkynge watres where in
many places water is kepte by. bij. dayes oz. ij. nyghtes / oz elles there be guters of water castē vnder
the erthe whiche causeth grete stynke ꝛ corrupcyon
ꝛ of this cause some deye in ꝑ house where suche thyn
ges happen / ꝛ in a nother house dye none as it is said
before. lyke wise i ꝑ place where be wurtes ꝛ coles pu
trefyed it maketh a noyfull sauoure ꝛ stynkynge foz
as ꝓ che swete odoure of bawme ꝑ herte ꝛ the spyry-
tes haue recreacion / so of cuyll sauours they be made
feble wherfoze kepe youre house that an infect ayer
enter not in / foz an Infect ayer mooste causeth putry
facyon in places and houses where folke slepe / ther
foze lette youre house be clene and make clere fyze of
wood flāmynge / let your house be made with fumy-
gacyon of herbes / that is to saye with leues of baye
tre Jeneper vberyozgany it is in thappotycary shop
pes / wormwode rewe mugwozte ꝛ of ꝑ tre of aloes
whiche is best but it is dere. Suche a fumy taken by
the mouche ꝛ eres openeth thynwarde partes of the
body. Also it is teschewe all grete replecyons by cau
se full bodyes by lyghtly infect / as Auicēne sayth in
the fourth canon / they ꝑ chargen theyr bodyes with
respeccion / shozten theyr lyfe. Also comyn bathes are
to be eschewed / foz a lytell cruft corrupteth all ꝑ body
Therfoze ꝑ people as moche as is pollyble is to be es
chewed / leest of infect brethes some mā be infect / but
whan the multytude of people may not be eschewed.

then vse the remedyes folowynge. In the mornynge whan ye ryse / walshe a lytell rewe & one or two fyl berde nottes clene w salte & ete them / & yf ỳ can not be had than ete brede or a toste sopped in veneger nam ely in troublous and cloudy wether. Also i the tyme of pestylence it is better to abyde win the house / for it is not holsome to go in to cyte or towne / also let your house be sprynkled specyally in somer with vyneger and roses & with leues of vyne tree. Also it is good to walshe your handes ofte tymes in the day w̄ wa ter & veneger / & wype your face with your handes & smell to them. Also it is good alwaye to sauoure ay ger thynges. In the moost of pestilence I myght not eschewe the company of people for I wente for hous to house bycause of my powerte to cure seke folkes / therfore brede or a sponge sopped in vyneger I toke with me holdynge it to my mouth and nose bycause all egre thynges stoppen the wayes of humours and suffreth no venymous thynges to entre in to a mans nes body & so I escaped the pestylens my felowes sup posynge ỳ I sholde not lyue / these thynges I haue pro ued by my selfe. ¶ Here folowith the cōfortes of ỳ her te & of ỳ pryncypall membres. The cōfortes of ỳ her te be these / saffron auisen plantayn: w̄ other herbes they open the inwarde spyryte / & these be good amon ge the comyn people where lyghtly it happeneth ỳ en is infecte of another therfore be ware the brethe of a nother. Also of an Infect ayer a mans eyen be made dymme yf he bere not ỳ forsayd thynges in his hande Also it is holsome ỳ ye walshe your mouth face eien & handes ofte entymes in the day w̄ rose water medeled w̄ veneger / & yf ye haue no rose water take vynegre

and so these thynges vsed ye may go surely amonge the people. Also a naturall lax of the bely is a grete remedy ells prouoke a lax be a suppository craftily / vse pyppyll pellyciales for they be good / they be in thap potycarye shoppes. Also kepe fyre alway in your house for it letteth moche the Impressyons of the bodyes aboue & clarefyeth the ayer. Also it is profytable as well for & hole seke folkes to drynke tryacle therfore take it. ij. tymes a day with clene wyne limphat or w̄ clere rose water or w̄ clere ale / take a quantyte of tryacle & two sponefull of clere wyne or rose water or ale dyssolue the tryacle in the cup & dryȳke it & dyne not tyll ỹ myddes of the day ỹ the tryacle may haue his operacyon / then chese a good dysshe w̄ mete / & dryȳke clere wyne & often tymes drynke in the day but not moche togyder / for moche haboundaunce of drynke putryfyeth the humours. Also beware hote thynges in metes as peper & garlyke / though peper purgeth the brayne from the flewme & specyally ỹ membres from vycyous humours / yet it maketh moche hete / & hete falleth in to putrefaccion / bytternes onely is more pleasse than hote odoure or sauoure. Also garlyke though it purgeth flewme & put out all humours & prouoketh an appetyte to ete & suffreth no drye ayer to entre yet it troubleth the eyen & maketh the hede hote therfore it is not good to ete garlyk. The pestylence groweth often tymes of an hote cause therfore all metes the more they be lyght dygestion so moche they be the better / In the mornynge ete boyled mete at euyn rosted / forbere brothe & potage wout they be eyger / in ỹ tyme of this sekenes eyger meters be better thā other. Also forbere all fruytes but yf they be

ryger/as cheryes or pome garnates or a lytell of a pe
re or apple by the way of medycyne/bycause all frui
te enduceth puttyfaccyon/etc conuenyent spyces as
gyger synamum comyn macys & saffrō/these be the
best sauce may be made for ryche people/for poore ta
ke rewe sage hyllborde nettes percely w̄ heneget mys
te togyder these be good & letteth puttyfaccyon. ¶ To
be mery in his herte is a grete remedy for helth of his
body. Therfore in tyme of this grete Infyrmyte be
ware ye dryede noteth but lyue merely & hope to ly
ue longe. ¶ For the lettynge of blode.
¶ Lettynge of blode ones in the moneth may be ma
de/but age or other thynges forbede it as pylgrym
s or feble pfones ỹ haue the flyxe/suffre to be let blode
in ỹ vayne called basilica on the ryght or lyft syde be
fore etyge/& after incision of the basilica be mery &
drynke wyne or ale temperatly/slepe not ỹ day whā
basilica is but/yf ye fele you greued to be infect/than
eschewe slepe & be walkynge & moeuynge/for by sle
pe thynwarde hete inducith poyson to ỹ herte and to
other speryall membres/so ỹ vnneth ony herbe may
take away suche poyson/whiche sholde not be yf a
mā wolde be moeuyge to & fro/but some wolde saye
wherfore sholde slepe be eschewed/I saye shortely ỹ
in pestylence tyme anone after mete yf a body lyst to
slepe/then suche a lust ought to be forbodne by a spa
ce walkyge in the gardyns or feldes/& therfore Aui
cenne wryteth ỹ yf a man wolde slepe he must dryn
ke a good draught of ale or wyne a fore/bycause a mā
beynge a slepe drawethe many humours/& ỹ cryl hu
mours be put doune by thumours of a good draught
But some wolde vnderstonde how mana may fele

whan he is infect/ I say that a man whiche is infect
ꝑ day he eteth not moche mete/ for he is replenysshed
w̄ euyll humours/ & forth with after dyner he hathe
luste to slepe & feleth grete hete vnder colde. Also he
hath grete payne in the forhede but all these thynges
he may put away by mouynge of a place hyder and
theder to ryde or to walke he may not for slouth/ of
the body & the weyght of the same. Also a man whi-
che is infect hath lust to slepe euery houre for the ve-
nym vnn the body troubleth the spyryte of lyfe so ꝑ
alway he wolde rest & slepe & so of these tokens a mā
shall knowe & fele hym selfe infect/ & yf a body wyll
not beleue this. Abyde the myddes of ꝑ day/ & then
anone he shall fele a swellynge vnder the arme aboute
the share/ or aboute the eres & therfore se an hye & a
good medycyne/ forbere slepe bycause of the thynges
aforesayd/ & it is playne that ꝑ spyryte of lyfe resteth
in slepe & all the body here and there is venymed. All
these thinges I haue proued by my selfe/ these thyn-
ges knowen whan a man feleth hym selfe infect as so
ne as he may let hym be let blode plenteuously tyl he
swoune/ then stoppe the vayne/ for a lytell letynge of
blode moueth or slyeth venym/ yf a man wyll not
haue many vaynes kut togyder/ then let hym suffre
ꝑ vayne kut to renne tyll ꝑ blode w̄ drawe/ for a lytell
bledynge moueth strongly ꝑ venym as it is sayd afore
also a man whether he be infect or not yf he be let blo
de let hym forbere slepe all that day tyll mydnyght fo
lowynge/ & alway let blode ꝑ vayne vpon ꝑ syde of the
body where ꝑ swellynge appereth. Therfore yf a swel-
lynge appere vnder ꝑ ryght arme let blode in ꝑ myd-
des of ꝑ same arme in the vayne called mediana/ yf it

be rysen. But & yf ꝑ he fele ony ſuche ſwellyȝge after
his vſe / thenne vpon the contrarye parte the let-
tynge of bloode muſte be made / as for yf the ſwel-
lynge or rylynge appere in the ryghte armelette hym
bolde in the lyfte arme in epate or (baſilica) or medi-
ana. And yf that a ſwellynge or a moeuynge appere
vnder the lefte armelette hym bloode in the ryghte
arme lyke wyſe as it be ſayd of the lyfte arme /
and ſoo of all other places of the body / lette bloode
on the contrarye parte of ſuche ſwellynge or rylyn-
ge. And that the lettynge of bloode be verraye lyteil
and feble / Thenne lette the patyente ſlepe after the
myddes of the daye / and thenne alwaye within the
myddes of the daye / for he muſte be in contynuelly
meuynge rydynge or goynge moderatly / and after-
warde yf that the ſwellynge growe lette hym not be
a frayde of dethe by cauſe ſuche a ſwellyȝge putteth
oute all maner of eupllesy and maketh a man verray
hole. And that the ſoonet a ſwellynge may be made
rype / take this medycyne as foloweth. Bruſe the le-
ues of an elder tree the whiche ben fayre and grete
and putte therto muſtarde the whiche ſhall be well
and ſtrongely grounden in a payre of quernes / and
then whan ye haue done as I haue tolde you / take
and dyrue a playſter of the forſayd thynges good &
thycke and after put it vpon the ſore and ſwellynge
and it ſhall alcdge hym anone of the forſayd ſykenes
¶ Alſo for the forſayd ſwellynge / or rylynge in the
necke / or in the arme / or in ony other place of a mans
nes body whan it appereth take fyiberde nottes fyg-
ges and rewe and bruſe theym togyder in a mortet
well and laye it vpon the ſwellynge. And yf that it

appere bnder ꝑ left arme let hym blode in ꝑ myddes
of the lame on ꝑ vayne of ꝑ fyuer whiche is aboue ꝑ
lytell fynger / and yf it be aboue the ioynt let hym blode
aboue / the ioynt vpon ꝑ same syde / yf the swellynge be
in the necke let hym blode in the vayne called cepha-
lica about the thombe in ꝑ hande in the same syde or
in the vayne called mediana of the same arme or in ꝑ
hande of the same syde aboue the lytell fynger / yf ꝑ
swellynge appere abouue the ere let hym blode in the
vayne called cephalica of the same syde or in ꝑ vayn
whiche is betwene the longe fynger and the thombe /
lest many venymous thynges go in to the brayn / or
let blode the vayne whiche is aboute the lytell fyn-
ger ꝑ is named by phylycyons basilica / & yf a swellyn-
ge appere in the sholders lelle it with ventosyte and
fyrst lest the vayne called mediana / yf the swellynge
be on the backe / lelle it vpon the vayne called (pidia
magna) & all these thynges be made yf man slepe not
before ꝑ knowlege of ꝑ swellynge. some surgeons wyll
put treacle to ꝑ swellynge But do not so / for tryacle
putteth out venym. Therfore dryke tryacle for ꝑ put
teth out the same. Also there is another medycyne ta
ke syngrene hyl wort other wyse called wylde tyme
mawdelyn gralle plantayne and a lytell rye floure &
breke all these togyder tyll ye se water come out ther
of / medle ꝑ water wt womans mylke & ayue it to the
pacyent fastyng before slepe & wyll werke the better
for to remeue the swellyng. These medmeyes be suffy
cyent to eschewe this grete sekenesse wt the helpe of
god to whom be euer lastyng laude & praysyng worl
de wt out ende. Amen.

Enpryuted by Wynkyn de worde.